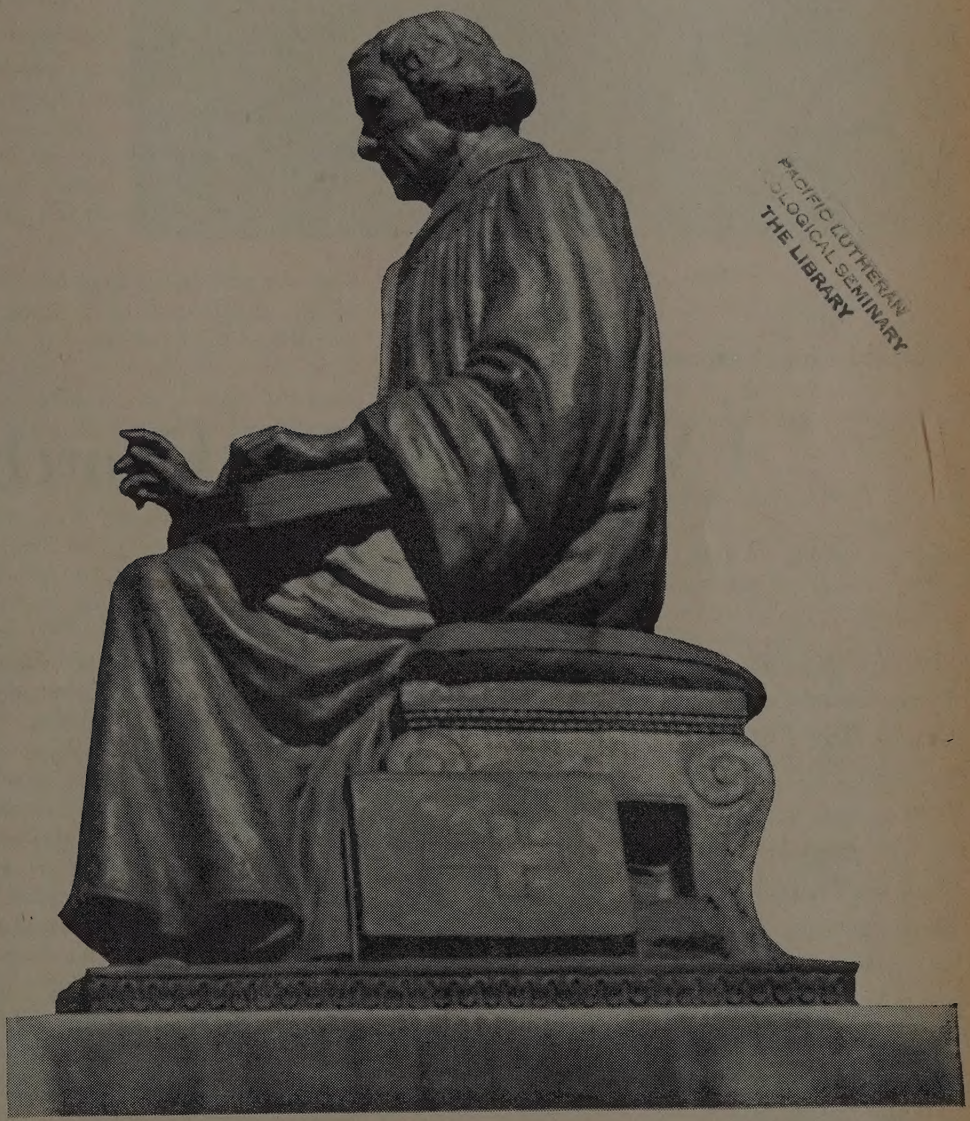
Lutheran Herald

OCTOBER 30, 1956
VOLUME XL . . . NUMBER 44



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ruth is mightier than eloquence • The spirit
stronger than genius • Faith greater than learning

Music
is the
best solace for
a sad and sorrowful mind;
by it
the heart is refreshed
and settled again
in peace.

—Luther

Thoughts for Reformation Day . . .

I Will Build My Church

The Ed

Almighty God,
thou desirest us not only
to call thee Father
but our Father;
that we may pray unitedly
for all people.
Give us fraternal affection
that we may
recognize each other as
true brothers and sisters,
and petition thee as
our common Father
for all mankind
as one child pleads with
its father for another.
Amen.

MARTIN LUTHER

There are many ways of looking upon Reformat Day and the event and movement it represents. scholar writes books about it. The Roman Cath derides and deplores it. Many a Protestant has the haziest idea as to what it is all about and spe glibly about the "dignity of the individual" and "liber

Most of us make it a rather simple affair. We h learned the "word triangle" of the Reformation: " Word Alone, Grace Alone, Faith Alone." We may understand in full the tremendous sweep of the mo ment, but we do know a bit about what it means for

Rightly, our Reformation Day thoughts should be with the individual. But not with the individual himself, always with the individual in his relation God. If Martin Luther's life did not prove anyth else, it at least proved that the person who begins w himself apart from God sets up an impossible basis life. The Luther who had not yet understood the wo "The just shall live by faith," could say, "I." He co not say, "My God and I." That, in simplest terms where our thoughts around Reformation Day m begin.

It is a tremendous thought that God, almighty Cre-
or and Preserver, reaches down to man and saves
m. It is inevitable that it shall be by grace alone.
n honest man knows that there is nothing in himself
the basis of which he can meet God. It is God who
ust go all the way. And if our knowledge of our-
ves were insufficient to teach us that lesson, the Word
akes it abundantly plain.

So life becomes one of faith and faith alone. By faith
: believe the promises of God's Word. By faith we
hold on grace. By faith we do the will of God. And
faith we walk each step of the way.

Thus, not in theological terms, perhaps, but surely
om the simpler understanding of the every-day Chris-
n, the "triangle" of the Reformation comes to have
eaning—"The Word Alone, Grace Alone, Faith
one." It is, in a sense, a summary of the entire sweep
the Christian faith.

he second thought around Reformation Day may well
concerning the Church. Not its buildings, not its
ganization, not even, first and foremost, its mission,
hough all that is involved. But first the simple truth
hich Jesus expressed, "Where two or three are gath-
d together in my name, there am I in the midst of
em." The individual is not alone in his Christian
th. Where even two or three who have that faith
d one another, there is the Church: a fellowship of
ievers, the Communion of Saints. It is not limited
time; it existed in the past, it is here now, and it
ches its culmination in glory in the Church Tri-
phant. The Church of Jesus Christ is the timeless
owship of those who through the Word have been
ed by grace and who walk by faith.

We would have less trouble with church organization
d church machinery if we understood that and be-
ved it. There is nothing in the outward organization
the Church which is not an outgrowth of the
angle." It was to those who had been saved by grace
d who were walking by faith that Jesus said, "Go
therefore and make disciples of all the nations."
at which we know as the visible Church, the out-
rd Church here and now, is nothing but the ex-
sion in the circumstances of the day of the fellow-
p which exists without regard to changing circum-
nces. Only in order that the fellowship of believers
y continue their fellowship amid the complications
life and do the will of God do we build church
anization.

s strange that one of the finest passages of all Scrip-
e to make the whole thing plain is the one which the Roman Catholic Church has used to make the invisible and the visible Church one and the same and to set up organization and hierarchy as being of the very nature of the Church. That is the great "I will build my Church" passage (Matthew 16:13-20). Let us look at it.

There is a questioning concerning *unbelief*. Jesus asked, "Who do men say that the Son of man is?" In the answer lies a definition of the entire mission field of the Church. Because there are those who do not know who Jesus is, the Church carries on its mission among men.

There is a question concerning *faith*. Jesus addressed the question to His disciples: "But who say ye that I am?" And the answer is that of simplest faith: "Thou art the Christ, the son of the living God."

It is an outgrowth of those two questions and their answers that the Lord then says, "I will build my Church," and gives to those who believe on Him, those who have been saved by grace and who walk by faith, the so-called "Power of the Keys." There is nothing in that passage which gives foundation to the Roman Catholic doctrine of the Church. But there is everything in it to define the Christian Church as Christ established it.

If the Church is thus viewed, many things become plain. Its mission becomes rooted in the concern of the saved for the unsaved; in the compassion of the children of God for those who have not experienced it; in the desire of those whose lives glorify Christ that His name shall be glorified by all men.

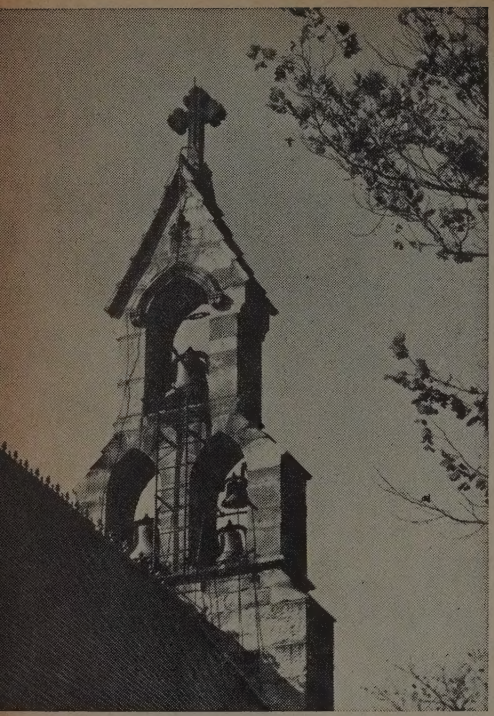
The organization of the Church falls into the proper perspective. It becomes a matter of holy purpose. Nothing shall exist in the organized Church which does not serve the one purpose of furthering the mission of the Church. Nothing shall be omitted from the organization of the Church which does further that purpose. Thus the organized Church becomes the handmaid and servant of that part of the Communion of Saints which has set it up and supports it.

Jesus added to His "I will build my Church" the words, "And the gates of hell shall not prevail against it." Can that be said of any earthly organization? But it was said of that fellowship of all believers, that Communion of Saints, which is the abiding Church.

We who are of the Church of the Reformation should be those to understand it best. Reformation Day can rightly be the time for us to remind ourselves and to tell the world that it was Jesus who said, "I will build my Church."

THERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

al organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. an, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minne- 15, Minnesota.



Who Repealed the Third Commandment?

Rolf E. Aase

A generation or two ago the Sabbath law was a force to be reckoned with. . . . Activities were limited and the day was spent quietly at home in one's Sunday clothes. This was no guarantee that the Sabbath was observed, however.

Now we have turned to the other extreme. . . .

A generation or two ago the Sabbath law was a fo to be reckoned with in our personal lives and even our society. It was rather difficult to find places to spe money on Sunday; possible activities were greatly li ited. The day was spent quietly at home, in one's Sunc clothes, with almost any kind of exertion frowned up

We now recognize that these restrictions were guarantee that the Sabbath was being observed. So have turned to the other extreme. Proclaiming that Sabbath was made for man and that we are saved grace, not by law, we concentrate our most fever activity, occupational or recreational, on the Sabbat by definition a period of rest! It appears that we consi the Sabbath law repealed.

Who repealed it?

Perhaps some may question whether in our day age (and especially in a resort area) it is apropos raise the matter of Sunday observance. We readily ad two points. As Jesus said, the Sabbath was made man, not man for the Sabbath; therefore it should used in whatever way will accomplish the most g for man. Second, we are saved by faith in Christ, by strict observance of laws.

Yet we also believe that after the ten commandm have fulfilled their first purpose of showing us need of a Savior, they still continue to serve us indicating a way of living that will be most benefi

. God has never removed the Third Commandment, ıember the Sabbath Day, to keep it holy," from list of guideposts to better living.

is, for a very practical reason. God, our Maker, what our bodies would require for most effective ıtion. Therefore He instituted the Sabbath so our s could get the rest they need, one day out of seven. commonly recognized that physical and mental rom everyday tasks is necessary for our well being. e sure, this rest can be taken any day of the week. s it not often true that the person who works on ay neglects to rest on another day?

is also true that for many, especially sedentary ers, rest may mean physical exercise of some kind. how often it is indulged to such extremes that day morning finds us more weary from our "rest" Friday or Saturday finds us from our week of !

Primary Purpose

cond reason for Sunday observance is even more elling. We need the Sabbath for spiritual rejuve-n, too. In fact if we rest physically but do not find ual refreshment, the primary purpose of the day is To say you don't need this is more foolish than to ou don't need physical rest. This spiritual refresh-s accomplished most satisfactorily at the worship e on Sunday morning.

can perhaps take time for physical rest some day. But opportunities for spiritual refueling of ıature are rare except on Sunday morning. Even is the person who will put forth the effort that d be required to recharge his spiritual batteries, is own initiative, at some other time. To be in-ent about church going on Sunday is a serious r. It indicates, or will soon result in, spiritual mal-ion—perhaps even a state of spiritual coma.

ı are the loser if you fail to keep Sunday. You physical and even material loss. What good does to earn a few more dollars only to pay them out spital bills later on? What good is it to postpone ıntil you are unable to appreciate it? Much more ose spiritually. You fail to receive the blessings hearing God's Word, from fellowship with Chris-from worship that can make the difference be-happiness and despair, peace and anguish, faith loubt, in the troubles of the week ahead. God calls erson who is so busy that he ignores spiritual rs a fool, saying, "This night your soul is re-d of you; and the things you have prepared, whose hey be?" (Luke 12:20).

ı may cause similar loss to others too, who look to s an example. You may be sure that if you do not ve the Sabbath (or disregard some other injunction od), someone will cite you to justify his similar actions. Others may find it easy to disregard church attendance because you give them something else to do. Of course you do not force them—any more than the man who puts a trail of grain on the ground forces the bird to follow it into the trap. But it might be hard to deny responsibility.

I Object Because . . .

Someone objects, "It is the only time I have for recreation: to fish or hunt or golf or work around the yard." If so, it can be said just as truly that it is also the only time you have to go to a worship service. Which is more important to you? You will find time for what you consider important. Many find it possible to have recreation without robbing their souls.

"But," another objects, "people depend on me to keep my business open." If you are responsible for the welfare of others, of course it would be wrong to neglect your duty to mankind in order to keep ecclesiastical rules. Even then, only in a few cases is it impossible to arrange to be free at least for the hour of worship.

However, is it the welfare of people that is at stake, or their convenience? If you should be removed from the world one Sunday, it might amaze you how easily people could get along without your service.

"Should I let the business go to others then?" Not any more than you allow the loot of bank robberies to go only to those who engage in such a business. If a thing is not right for you, it makes no difference what others may do as far as your own actions are concerned.

In most cases the final objection would probably be, "I have to make a living; this is the only or best chance I have to make profits." In a day when Christianity is often proclaimed as the key to success, it may come as a surprise to learn that Jesus has not promised that if we follow Him He will make us rich, or even middle class citizens. His promise is to care for our needs.

See for Yourself

Two thoughts apply. One is that to be a Christian involves some kind of sacrifice. It may well be that for many, especially in America, their sacrifice is to be willing to make a little less money, to have a few less luxuries, than those who have little or no faith. Are you willing to make such a sacrifice for Christ?

Second is the matter of faith. Jesus did promise that if we put Him first He will take care of our needs. Of course if we don't trust Him, even seven work days a week will not furnish enough security. But if we trust Him enough to follow His recommendations—including taking time for rest and worship—He will see to it that our needs are taken care of and that we lose nothing that really counts.

We challenge you to trust Him by observing Sunday and see for yourself!

Her

Photo by Ewing Galloway

Erling Nicolai Rolf

For the church organist that trite phrase, "Here comes the bride!" brings quite a different train of thought than it may bring to those who comfortably occupy the pew. Days or weeks before the bride comes down the aisle, she has come to the church organist to arrange for the music to be played and sung at her wedding. And many a conscientious church musician has cringed before the requests of the bride.

However, it may be better to cringe before the wedding—when constructive suggestions can still be made—than *during* the wedding. A Lutheran pastor in a South Dakota parish would be among the first to agree to this.

Before one particular wedding he made his customary casual inquiry as to whether the wedding music had been planned. The middle-aged bride blithely assured him she had also attended to that detail.

So our trusting pastor friend thought no further concerning that detail until the wedding. But he cringed as the bride marched down the aisle of the church to the lilting wheezings of an accordion as it filled the sanctuary with the strains of the bride's favorite song:

"There was a little Indian maid,
So happy and so gay . . ."

Since it has become traditional for the bride to select the music for her own wedding, strange and sundry are the musical scores presented to the organist. Sometimes, indeed, the organist has been given some unexpe assistance. There was, for example, the wedding w the bride's favorite cousin supplanted the organist du the processional and recessional. For both of thes played on his marimba the bride's favorite song, Hero."

Christian marriage is sacred. All phases of this should be God-honoring. The music also.

The purpose of music in a church wedding is no adoration of the loved one—either bride or groom. church is a temple set aside for the adoration of and of God alone. We come to this dedicated temp glorify God, never a human being—however lovely loved.

The marriage ceremony is a pact between God the bride and groom. The bride and groom make long vows in the Lord's presence. The music is pa this God-honoring rite. To use in church the kin music one might hear on a juke-box can be blasphem

What music should be sung at a Christian wedd A simple test is to ask if the words of the song such that the pastor would find them appropriat quote as part of the wedding address. If your p would not want to use such words in God's House, right has a wedding soloist to use them in the temp the Most High?

Comes the Bride!

ou will hear a selection such as Gounod's "Entreat Not to Leave Thee" sung at both weddings and at ie worship services. It is Holy Scripture set to ic. It is God-honoring. But consider how you would : if certain well-known wedding songs were sung morning service in your church. Their mere in-opriateness aside, their greatest offense would be ie lack of Christ-honoring sentiment. If a song is worthy to be used at a regular worship service, why se it at a wedding which is likewise a worship ce?

iere is good reason why certain denominations have ied such songs as "Because," "O Promise Me" and ove You Truly" from their wedding services. Like-given the gavel by various churches is the Lohen-Wedding March which is used again and again veddings in many communities.

or some people the Lohengrin selection has been ed of any original dignity because of its association the parody:

"Here comes the bride—big, fat and wide . . ."

it it was never intended to have use in a church. from a Wagnerian opera of love, murder and ration. When Elizabeth II of England was married, e was no "Lohengrin" at her wedding; she chose ad: "Praise My Soul, the King of Heaven."

nany church musicians will agree, the average bride not intend to flaunt the dignity of the Church when chooses her wedding music. Many brides are simply musical. Often they are so overwhelmed with the r details of the happy event that they give only al thought to the music. Most will recall the music at Jane's or Patty's or Linda's wedding, and choose vise.

: church organists (the scarred veterans of many ding rehearsals) will also attest, it is the bride's na who gives considerable attention and direction how the bride walks down the aisle, what she and party will wear on this great day, what they will Would that more Lutheran mothers would give erful attention to the music at their daughters' dings. When mother and daughter together consider estly that only God-honoring music "belongs," wed-s in our churches will be more hallowed and rent.

Consecrated church musicians are always desirous of learning and using worthy selections to enlarge their repertoire for both wedding and regular services. (The lazy and indifferent organist can well be content to use the very same "pieces" at every wedding.) In various contacts with other church organists, the author has often heard the request for information about suitable selections for church weddings. To answer this request, he has gathered the recommendations of reputable church organists and choirmaster associations.

As a result, we give here a list that could be expanded considerably, especially if the more advanced organ works were to be included. But we have in mind here the *average* church organist's needs; most of the following selections are available in arrangements of easy and medium difficulty.

We present the list here with our prayer that it may be used to the glory and honor of God.

For the pre-nuptial music:

Bach: Air for the G String
Arioso ("Sinfonia" from Church Cantata)
Be Thou But Near
God's Time Is Best
Jesu, Joy of Man's Desiring
Sheep May Safely Graze

Boellman: Prayer from Gothic Suite

Brahms: A Lovely Rose

Christiansen: Beautiful Savior
The Flower of Love
The Shepherd Flute

Franck: O Lord Most Holy

Grieg: Morning

Handel: Air From Water Music Suite
Aria From Twelfth Concerto Grosso
Where'er You Walk

Mendelssohn: Andante Religioso, Sonata No. 4
On Wings of Song

Mozart: Trio, from Sonata No. 4

Palestrina: Adoramus Te

Purcell: Trumpet Tune in D Major
Trumpet Voluntary

Widor: Andante Cantabile, Symphony No. 4

There are a number of hymns that are very suitable for use as pre-nuptial music and to be sung as part of the service. Some of the most reverent weddings have been those where the congregation has sung one or more of these hymns.

Beautiful Savior
Crown With Thy Benediction
Dayspring of Eternity

(Continued on page 1074)

Airview of downtown Minneapolis

Site of 1957 LWF Assembly

Minneapolis

Three hundred years ago, the banks of the upper Mississippi River beside the plunging waters at St. Anthony Falls were a gathering place for Sioux Indians who came to worship the Great Spirit beside the Father of Waters. Today, where once the Sioux pitched their tepees along the great river and a nearby chain of lakes, a city stands proudly—Minneapolis, site for the Third Assembly of the Lutheran World Federation, August 15-25, 1957.

For eleven days next summer, representatives of 57 Lutheran churches in 29 nations will gather in Minneapolis to worship God, as they ponder and plan the Federation's work under the Assembly theme: "Christ Frees and Unites."

Minneapolis, 17th largest city in the United States, is the center of American Lutheranism. Some 40% of 7,150,000 Lutherans in the U. S. live in the immediate five-state area around the city (Minnesota, Wisconsin, Iowa, North Dakota, and South Dakota). The city is national headquarters for three LWF member Churches —the ELC with 1,004,239 members, Augustana Lutheran Church with 536,886, and Lutheran Free Church with 72,279. Minneapolis will also become headquarters city for the two million member Church to be formed in 1960 when three U. S. Lutheran Churches unite.

Minneapolis and its surrounding area provides for the Assembly a cross-section of American Lutheranism which cannot be duplicated elsewhere. Among M apolis' 521,000 people, one out of every five claim Lutheran Church as his heritage.

Within the metropolitan Twin Cities area, comb Minneapolis, St. Paul, and suburban communities, is a Lutheran constituency of over 230,000 in nearl local congregations. A "City of Churches," with worship centers for nearly every faith, Minne alone has 123 Lutheran churches and 113,160 Luth 22% of the city's population.

In addition, within the Twin Cities area are Lutheran theological seminaries, three Lutheran co near by, three Lutheran-operated hospitals, a Lut deaconess home and training school, a Lutheran institute, and ten Lutheran welfare service agen each testifying to the vitality of Lutheranism i Upper Midwest.

Central Lutheran, the city's largest church, which more than 3,000 persons, will be host congregatio the LWF Assembly. Daily services of Holy Comm

prayer will be offered to delegates and visitors, and church is a mere two-minute walk from the 10,000-Minneapolis auditorium, where plenary sessions of Assembly will be held.

he weatherman cooperates, Minneapolis should offer ssembly visitors a pleasant summer climate. Situ- exactly on the 45th parallel—halfway between the tor and the North Pole—the city has an average August temperature of 71 degrees Fahrenheit, an age August rainfall of 3.16 inches, and a relative idity in August of a comfortable 52%.

he U. S. Weather Bureau has described Minneapolis ate as "the heart of the nation's health belt," where ons live three to four years longer than in the nation whole. Upper Midwesterners, predominantly of dinavian and Germanic stock, have a life expectancy 7 years—perhaps partly due to exhilarating summers, shing autumns, spicy winters, and delightful spring-s.

70 years, Minneapolis has been known as the "Mill ." The five largest flour milling concerns in the d have headquarters in the city. In 1952 they pro-d more than 13 million 100-pound sacks of flour, they are exported to every region of the world.

opping center for the Upper Midwest, Minneapolis 30 department stores and 5,300 retail establishments. e 1,500 manufacturing concerns produce more than 900 varied items and commodities. Four television stations and 13 radio stations serve the Twin Cities.

Its central geographic location makes Minneapolis easily accessible—eight hours' flying time from any point in the United States. It is served by six major airlines and ten trunk-line railroads, four of which are transcontinental.

The city is well endowed with educational facilities. Besides the University of Minnesota with its 22,000 students, the city has 11 private colleges, 35 parochial schools, and 100 trade, business, and professional schools.

Gateway to Minnesota's fine resort country of more than 11,000 lakes, Minneapolis is a city of lovely homes. With 151 parks within the city limits, there is an acre of park property for every 98 citizens.

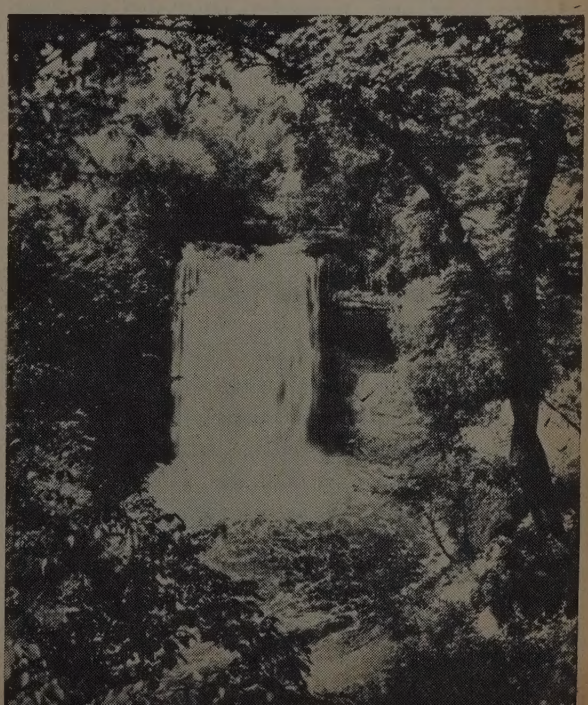
Culturally, the city claims the renowned Minneapolis Symphony Orchestra, recognized as one of the five best orchestras in the country. Minneapolis also offers four splendid art centers and museums. During the Assembly, Reformation art and Lutheran music are expected to be highlighted.

In 1956, Minneapolis celebrated its 100th birthday. A friendly, beautiful city where abundant natural resources have provided both power and industry for progress, Minneapolis faces the future with confidence and looks forward with eagerness to the role it will play next summer as the site of the Third Assembly of the Lutheran World Federation.

enter of American Lutheranism

James A. Ryberg

w: Minneapolis auditorium, site of plenary sessions he Third Assembly of the Lutheran World Federation, ust 15-25, 1957. The auditorium seats 10,000 persons. t: Beautiful Minnehaha Falls in Minneapolis, immortal-in Longfellow's poem, "Song of Hiawatha."



EDITORIALS

And Now–the Long Stretch Home

Last week we reprinted from the Minneapolis *Star* Mr. Willmar Thorkelson's story of the union discussion at the convention of the American Lutheran Church. The editor also was present for the two sessions at which the union was discussed. We shall not attempt to amplify the *Star's* story, since it gave all the pertinent information regarding what the convention accomplished. We do, however, wish to make an attempt to interpret what took place, what it means for The Evangelical Lutheran Church, and what light it throws upon the prospects of the new Church.

The ALC Decides

First let us state that nothing unexpected or startling developed during the five and one-half hour union floor discussion. The questions raised by the resolutions had been anticipated on the basis of prior action by districts and boards of the ALC. It was quite well understood that there was some dissatisfaction with certain details of the Union documents, notably in the areas of Higher Education, Charities, Research and Social Action, and finances. And why should there not be? The action of the ALC in referring a number of matters for restudy by the Joint Union Committee was no different from the ELC's action in June in asking for a restudy of the proposed name and convention representation. After all, it was implicit in the *Report of the Joint Union Committee* that the whole structure should come in for critical scrutiny. In short, nothing happened that should not have happened, and nothing happened that had not been anticipated.

This observer was not particularly impressed with the discussion itself. It appeared to us that a lot of time was wasted on trivialities and that some really important matters were passed by with scarcely a glance. In a convention as small as that (less than 200 voting members), one would expect what someone has called "quiet and considered deliberation." That we failed to find; in fact, our own mass conventions seem to us to be fully as "quiet" and "deliberative." It seems to be part and parcel of church convention psychology to run the gamut from the trivial to the great, from the ridiculous to the sublime. Our experience indicates that the size of the convention has little to do with it.

On one point there was great similarity between ALC convention and ours: the manifest impatienc the lay delegates at anything which threatened d Time and again, as the various resolutions were b discussed, some layman would ask, "If we pass resolution, will it be a roadblock in the way of unio On a few occasions a lay delegate, evidently not f reassured by the explanations given, said, "I move delete the section." Fortunately, enthusiasm was t pered by common sense so that no essential resolut were decapitated or emasculated. However, the patience was certainly there! One of the leaders of ALC told us that we might describe the conven thus: "Everything was peaceful unless the lay f thought the convention was dragging its heels."

Work for the Union Committee

What exactly did the American Lutheran Church d Blue Island? As we see it, it may be summarized follows:

(1) The five Convention Resolutions submitted identical form to the conventions of all the negotia bodies were adopted. Four of them were by v vote and, as far as we could determine, were adop unanimously. The ballot committing the ALC to union was by written ballot. It was adopted by a of 169 in favor and 11 opposed.

(2) A large number of important matters were ferred to the ALC Union Committee for possible tr mittal to the Joint Union Committee. The areas chi involved are: Higher education, with emphasis on d use of credit, and ownership and control of institutio Charities, with questions raised regarding type of o ership of charitable institutions; Research and So Action, involving the attitude of the Church tow statements on social issues, how they shall be made under whose authority; and the entire area of fina

It would be futile to argue that these are unimport areas. It would be incorrect to say that the differen between particularly the ALC and the ELC in th areas will easily respond to renegotiation. These exceedingly serious areas and the differences betw

negotiating groups are deep and carefully considered. yone who believes that an hour's discussion in com- tee will present acceptable solutions is just not being listic. Involved are matters which have been the rce of tension ever since negotiations began, matters ich seemed to be settled in the *Report, 1954* and the *port, 1956* and which still bob up. Let's face it: organ- tionally, a very great deal of work remains to be done.

3) Passed a resolution making it obligatory for the ricts to ratify any changes in the basic documents ed by the 1958 conventions of the Churches. It is ause of this resolution that Mr. Thorkelson in his cle assumed that the Union Timetable will be dis- ted and the date of birth of the new Church will be ayed a year. While we agree with Mr. Thorkelson t this is possible—in fact, highly probable—we are ready at this point to express it as a definite con- ion. There are some possible alternatives, such as cial district conventions throughout the ALC after 1958 convention. Further, we want to know more ut contemplated changes in the documents. So let confine ourselves now to the statement that the action the ALC on this point *may* result in a delay. When re is more to say, we shall say it.

4) Adopted a number of resolutions regarding inter- heran relationships. For one thing, the convention ught the ALC's resolutions on Selective Fellowship line with ours. And every effort was made to perpet- e the splendid record of the ALC in seeking Luther- accord on an over-all basis.

e Future Will Be Different

much for what was done. Now a few statements empting to interpret the situation following this con- tion.

The first fact which stands out is, of course, that *all three of the negotiating bodies are definitely finally committed to unite with one another.* The s of courtship are drawing to a close. One person put it this way: "Now the time has come to buy fur- ure for the new home." All such analogies limp badly, course, but all of them contain a great deal of truth. e one fact that is important is that we are now *mmitted* to the union. Legally, of course there are still ys out. Morally, as we see it, there are none. It is te inconceivable that anything can now intervene to ke the union impossible.

The next point to be emphasized is that now a com- tely changed relationship between us and our sister urches will come into being. It is the literal truth t, from here on, the existing Churches become second importance to the projected new Church. What we mean is this: No board or department in the Church has a moral right to make plans for the future without taking into account our sister bodies, and above all the new Church. How will this or that situation affect them? How does this or that plan gear into the structure of the new Church?

We suspect that that will result in an ever-increasing measure of co-operation at the administrative level. In fact, from now on we are going to witness a sort of "progressive union" in the larger areas of the Church's work.

At the local level, we hope that the same will prove to be the case. One of the weaknesses of the merger preparations continue to be lack of acquaintanceship with one another—among pastors and congregations alike. We would like to emphasize that from now on a deliberate effort must be made to get to know one an- other. Joint pastoral conferences, exchange of pulpits, social intercourse—all of these should interest the pastors of all the bodies involved. Joint Brotherhood meetings, women's meetings, young people's meetings, union serv- ices—all of these will help prepare us for the fast- approaching day of real and complete union.

Plans for the Church Papers

Finally, a few words about the place of the church papers in the scheme of things from now on. Way back in 1949, when negotiations first began, the Joint Union Committee requested the editors of the official papers to attempt to co-ordinate their efforts. The 1950 con- ventions passed a resolution to the same effect. This we have sincerely tried to do. As far as LUTHERAN HERALD is concerned, we have given the union the right of way over everything else since 1950.

We editors, too, are cognizant of the fact that we are entering upon another phase of our duties to our readers and to the Churches we represent, in regard to final union preparations. A meeting has been arranged, to be held the latter part of November, of the editors and the associate editors of the papers involved. At that meeting we hope to lay plans for the kind of publicity regarding the uniting Churches and the structure of the new Church which will best serve to orient our readers.

That leads us to a question which we direct to our own readers. Along the lines indicated above, *what would you like to see in* LUTHERAN HERALD? What are the things you most want to know about the American Lutheran Church and the United Evangelical Lutheran Church? And what are the things about the new Church which you feel merit further discussion? A letter or post card addressed to the editor in answer to those questions would be extremely helpful.

The Church Abroad

Some of our readers may think that our missionaries all live together in large cities in the country where they have gone to serve—that they have a "foreign community" of Americans and from there go out into the country on occasional trips. Others may feel sorry for missionaries alone in some foreign city without much possibility of fellowship with others from their homeland. We have just received a letter from the Rev. Einar Unseth in Japan, giving the missionary attitude. He and his family have just moved into a home of their own, after language study and a position as assistant to one of the other missionaries. He writes:

"This is the first time that we have lived alone in a house since coming to Japan. It is fine to live with other missionaries for the sake of fellowship while in a foreign land. However, we did not come to Japan to be mainly with Americans. We rather pity the missionary family who remarked that they would be very troubled in the city to which they were going because they would be the only foreigners there. In Yaizu all of the people are Japanese except us, and we can honestly report that we enjoy living here. We have brothers and sisters among the Japanese, for there are Christians here too.

"We now reside in the main fishing city in Japan. This city is said to be the largest port in the Orient. Early one morning I went down to the port to observe the boats come in with their huge loads of fish. Of one man I inquired about their fishing industry. When I asked him the name of a certain type of fish, he said, 'Can you eat that sort of fish?' My reply was, 'Sure, we like fish.' I was indeed overwhelmed when he gave me 44 fish.

"Such a gift would be extraordinary in America, but it is all the more surprising in this city. Not only are most of the residents of this city quite poor, but in addition there is quite a strong anti-American sentiment here due to the H-bomb experiments conducted by the U. S. A. Our H-bomb experiment in the past has had a severe effect upon the fishing business in Yaizu. This year the city council sent a special letter to President Eisenhower asking him to call off the bomb experiments scheduled for spring. The H-bomb has become a live issue in this city, we can assure you. More than once someone in my Bible Class has posed the question: 'How can a Christian nation use the devil's tool [the H-bomb]?' This is one of the problems which makes reaching these people with the Gospel difficult.

"There are people here who have opened their hearts to the Gospel and have been brought to faith by t working of God's Spirit. In our church we have 27 b tized members. A few more profess faith but have yet asked for baptism."

The growth of missions is not measured only in nu bers of missionaries or in statistics of acquisitions. Th is a growth in the development of the church that needed in order to make it indigenous and compet to carry on the evangelical program among the peo of the country. One indication of such growth is s support. Another is well qualified leaders of the digenous church. Both indications were present at recent meeting of the church on our mission field MADAGASCAR. The superintendent, Pastor Hofst writes:

"Here is one thing I am sure you will be happy hear. It was decided to call and set aside one of Malagasy leaders as youth leader of the church. were all of the same opinion in this. I am happy to that Rajaonarivelo was chosen for this work, as he well qualified. He is able as a leader and as a speal and has a heart filled with love for the Church and Lord of the Church, and also for his people. This, course, means that our Bible School is losing a g teacher, but their loss will be the church's gain.

"Another decision that we have been hoping a praying for was that Rajaonarivelo might be ordained a pastor. This is the first time in all the years tha have been here that we have decided to ordain who has not studied at the Seminary. But we all f that in this case an exception can be made. Rajaonariv is well grounded in the Bible and knows as mu theology, or more, than many of our pastors. His or nation, as well as the ordination of three other can dates, will take place in the near future.

"The salary standard for church workers is rat low in Madagascar and the question of raising salar came up again this year. As the members of the chu talked this matter over, they decided to raise all salar but not to ask for more funds from the Church America for that purpose. They decided to increase percentage they pay for the various church activities, that of the total cost of the regular church activity t will pay 61% and we as a mission will pay only 3 We congratulate the church in Madagascar for th very evident assurances that there is a healthy devel ment among them as a responsible church."

...tter Than Ever

Eleanor Bockelman, Secretary
Joint Youth Publications Council

...ONE is the magazine I like above all others."
"... it is a great help spiritually ... I wouldn't like ...e without it."
"I am a fast reader and I can read ONE in a single ...ning. I would like it very much if it could be made ... a larger magazine."
"I think ONE is the most. I wouldn't trade it for the ...d."
"We teenagers appreciate having a magazine for our ... age group."
"Usually I read it from cover to cover the first day I ...it."
"I only wish there could be more in it of what there ...ady is."

...s comments such as these, coming from Luther ...guers in various sections of the church and country, ...ch encouraged the Joint Youth Publications Council ...PC) at its recent meeting in Duluth to make plans ...giving readers a better-than-ever magazine.

...NE is the monthly magazine for Christian youth ...lished by JYPC (pronounced "gypsy"). JYPC is a ...ncil composed of representatives from The Evan...cal Lutheran Church, the American Lutheran ...rch, the United Evangelical Lutheran Church and ... Lutheran Free Church. The Augustana Luther ...gue also participates as advisory member. The two ...lications for which JYPC is responsible, ONE and ...UTH PROGRAMS, the quarterly of topic studies ... special programs which is mailed to all Luther ...gues, are an example of the fine cooperation which ...ts between the various youth departments.

...cluded among the improvements being planned for ...E are an enlarged full-time staff and more pages ... issue, thus permitting more of the features leaguers ...t to read. There will be more articles on subjects of ...nary concern to youth and more Luther League help ... information. It is the goal of JYPC to make every ...e of ONE a 52 page issue instead of 40 pages as ...t of the issues are at present. This will not happen ...mediately, but will be a gradual process as circulation ...eases make it possible.

...o help finance the improvements and because of ...eased production costs, the subscription rate of ONE ... be increased from $2.00 to $2.50 per year, effective ...uary 1, 1957. However, any subscriptions or renewals ... to the ONE office, 57 East Main Street, Columbus ... Ohio, post-marked on or before December 31, 1956, ... be accepted at the present rate of $2.00. This means, ... example, that if your subscription expires on March ...957, if you send in your check for $2.00 before De...ber 31, 1956, your subscription will be extended to ...rch 1, 1958, at the old rate.

JYPC made plans for improving YOUTH PROGRAMS also. Luther Leagues have found it difficult to plan their year's programs in advance with YOUTH PROGRAMS being a quarterly. They want to *see* the topics and special programs before they decide when and how to use them. So beginning with the league year 1957-58 (September 1, 1957 to August 31, 1958), YOUTH PROGRAMS will be an annual publication. It will be mailed far enough in advance so program committees can do their planning before the new league year begins.

At present ONE magazine has its editorial offices in Columbus, Ohio, and YOUTH PROGRAMS has its editorial offices in Northfield, Minnesota. For the sake of being better stewards both of personnel and money, JYPC plans to combine the editorial offices at one location (place to be announced later) and use one staff to edit both publications. The present staff of YOUTH PROGRAMS, Pastor Carlyle Holte, editor, and Mr. and Mrs. Harland Nelson, managing editors, will edit the 1957-58 YOUTH PROGRAMS annual and thereafter the work will be assumed by the new staff.

Present plans are that the new staff, responsible for both publications, will consist of an editor-in-chief, a managing editor, an editorial secretary, and a business secretary.

As of September 1, 1956, ONE's first editor, Omar Bonderud, resigned his position as editor of ONE to become editor of church school papers for the Wartburg Press (ALC). Mr. Charles Lutz, the associate editor, is serving as acting editor until the new editor-in-chief is installed. Finding a competent, experienced, and dedicated editor to replace Mr. Bonderud and assume the added task of editing YOUTH PROGRAMS is one of JYPC's primary tasks at this time. The editor-in-chief must have a theological understanding, journalism experience, an understanding of and a love for youth, a knowledge of the various Luther Leagues and church bodies which are cooperating in this publication venture. To find such a person is no easy task, but one in which the members of JYPC turn to God for guidance. A call committee has been appointed, and the members of it solicit your prayers in behalf of their important task.

Any leaguer who would like to nominate a qualified candidate for editor-in-chief of ONE may do so by sending the candidate's name, together with his qualifications, to one of the following members of the call committee:

Pastor Gordon Smedsrud, Chairman, 2132 Hughes, Ames, Iowa

Pastor Merton Strommen, 2122 Riverside Avenue, Minneapolis 4, Minnesota

Mrs. W. C. Bockelman, 54 Garden Road, Columbus 14, Ohio

Here Comes the Bride

(Continued from page 1067)

Deck Thyself, My Soul, With Gladness
Father of Heaven Whose Love Profound
Give Praise to God Our King
Heavenly Spirit, All Others Transcending
I Know a Flower so Fair and Fine
In Heavenly Love Abiding
Lord Jesus Christ, Be Present Now
Lord, Who at Cana's Wedding Feast
Love Divine All Love Excelling
Now Thank We All Our God
O Father All Creating
O Perfect Love
O Happy Home
O Blest the House
O Master, Let Me Walk With Thee
O God of Mercy, God of Might
O Lord of Heaven and Earth and Sea
O Light Whose Beams Illumine All
Open Now Thy Gates of Beauty
The Voice That Breathed O'er Eden
Thee, God, We Praise, Thy Holy Name We Bless
Through Good Report and Evil, Lord

Special vocal selections appropriate for weddings:

Bach: My Heart Ever Faithful
Bitgood: The Greatest of These Is Love
Cassler: Whither Thou Goest
Dunlap: A Wedding Prayer
Franck: O Lord Most Holy
Gounod: The Song of Ruth (Entreat Me Not to Leave Thee)
Root: Love Never Faileth
The Lord's Prayer (Besides the well-known Malotte music, t
are also beautiful settings by Bach and Forsythe.)

For the wedding processional:

Bach: God's Time Is Best
In Thee Is Gladness
Handel: Aria From the Twelfth Concerto Grosso
Air From the Water Music Suite
Purcell: Trumpet Tune in D Major
Trumpet Voluntary

Hymns such as the following have been used effectively for
wedding processional:

Adeste Fideles
Beautiful Savior
Deck Thyself, My Soul, With Gladness
Lord Jesus Christ, Be Present Now
Love Divine, All Love Excelling
Now Thank We All Our God
O Perfect Love

For the wedding recessional:

Handel: Postlude in G Major
Purcell: Trumpet Tune
Trumpet Voluntary

(Also hymns listed above for processional.)

On Testing Christ

Harold B. Kildahl

THE TWENTY-THIRD SUNDAY AFTER TRINITY

November 4, 1956

Text: Matthew 22:15-22

Let me face it with you—this text has never appealed much to me, and I daresay it has never appealed much to others. It can be made to say and to teach many things, but basically it isn't intended to teach the profound lesson of separation of Church and State, as some insist, nor is it intended (as far as I can perceive) to teach duty to the State, and duty to God. You can make it say much about either of these profound doctrines of society and the Church, but I have the feeling, a lurking, uncomfortable feeling, that by doing so the text is being warped, twisted, and strained a little out of shape.

There were clever men in those days—men who could devise the clever questions that often confronted Christ. "Which is the greatest commandment in the law?" or the question in the text, "Is it lawful to give tribute unto Caesar—or not?" are good illustrations of the clever capacities of clever men. It required the wisdom of heaven to "get around" those clever artists of long ago, just as it requires an astute mind and a facile spirit to "get around" the testing devices that are employed today wherever Christ is concerned.

If there is a lesson, a profound lesson, that should glare out from the text it is this: "Don't go about testing Christ." In other words, don't conjure up involved qu
tions of a perilous nature that can be used to distort
truth or to bend the Word of God out of shape. Rat
be content with what is revealed, for it is enough
your salvation, and be content to let alone those thi
which God has wisely concealed from your mind. Th
is no profit from a cunningly devised test, no retu
from standing off with a "there, I told you so" attitu
A chip on the shoulder never accomplished a th
where the Lord is concerned (and very little wh
other men are concerned). A fist shaking up tow
heaven can only represent wasted energy and
directed spleen. Take the lesson as it is taught, and
content with the revelation of grace and with ev
blessing that is yours by the grace of God through f
in Jesus Christ, who taught men how to pray, how
live, and how to die.

Church and State? There is nothing synonym
about Christianity and democracy, nothing synonym
about Christianity and capitalism, nothing holy ab
the fact that Christianity can live and be alive i
society that knows nothing about democracy. Th
things don't prove anything except that the Christ
faith is the gift of God to the heart of a man and t
the faith itself, in whatever climate it is found, polit
or otherwise, can flourish and express itself in life a
life's relationships both to God and to man.

Test? No, by all means, but believe. Amen .

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTY-FOURTH SUNDAY AFTER TRINITY

e Epistle: Colossians 1:9-14

The Gospel: Matthew 9:18-26

Monday, November 5
QUALIFIED

Read Colossians 1:9-14

Giving thanks to the Father, who has lified us to share in the inheritance of saints in light.

You notice there is a charge here to thanks, and if you are a Christian know that it is not a charge to give nks to yourself. You see, you are lified for eternal life. Right away you ize that you have not made eternal possible. God did it. He has qualfied to "share in the inheritance of its in light."

Notice how it goes: It's His power t fills you, it's the knowledge of His that leads you. You can endure in h only because He helps you. And in first place it is God that delivered from the dominion of darkness and de you a candidate for eternal life.

If you are qualified, you give God all credit and you go on living your life His honor and glory.

Thanks and praise to Thee, O God, for salvation Thou hast prepared for me Christ Jesus, my Lord. Amen.

\+ +

Tuesday, November 6
BUT IF YOU'RE CARELESS

Read John 10:23-30

And I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand.

These are great words and perfectly true. Under God's wings we are safely abiding. But what if I leave God's protective cover and lay myself open to the enemy? If Satan gets me, won't I perish? Isn't Satan trying to "pluck me out of God's hand?" Indeed he is! Carelessness on my part is the last thing God wants.

Years ago a sailor was badly crushed in a dockside accident. Many months were required for his healing. Doctors performed a series of operations on him to restore his body. With pride they brought him to the point where he was ready to leave the hospital and go out into the world. Thanking the doctors and the staff for what they had done for him, he walked out of the hospital. And as the whole staff watched him go, they saw him step into the street without looking for traffic. An automobile struck him down.

Jesus said, "Watch and pray."

\+ +

Wednesday, November 7
GOOD REASON

Read I Corinthians 15:50-58

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

Why keep on? Why go into each day with zest and a wish to make the very best of it? Because God has blessed you with life eternal.

Why take life's disappointments in stride? Why should I not lose my head if something I've planned does not turn out the way I wanted? Because I know it is a little thing, a part of this life only, and I have eternity ahead of me where all of life's "big" things will appear to have been very little.

Why rejoice and have a song in my heart? Why keep a tune going in my heart and why let my eyes shine with a light that speaks of inward peace? Because God has visited me with His salvation.

Death holds no terror for me because Jesus died and rose again. And in Him I am given victory. This is good reason for me to live with confidence and joy.

\+ +

Thursday, November 8
THE FATHER'S WISH

Read John 6:37-40

For this is the will of my Father.

What a wish God has for people! For ple who live a few years. He wants to to those years, not here so much, un- there's something special He wants to done in them or through them. He nts to add eternity to those years. And perfect life. That's what He desires them. But not here where there is ness and sorrow and upset plans and akdowns and trouble. Sin is here and ils it so that there can't be perfection. He has a place where there is no He wants people to come there.

How does He make His wish come e? By inviting people to see the Son believe in Him. The Son has become Way. If people will see that and be- e in it and trust it, they enter into nal life.

Has God fulfilled His wish in you? you have the same wish as God has for ? Surely you want to live forever, and efully you will accept the way God prepared. Only in God and His Son Now be translated into Forever.

\+ +

Friday, November 9
THIS TENT

Read II Corinthians 5:1-10

If the earthly tent we live in is destroyed . . .

Then what? I can look it up anywhere and I will find out that people live so-and-so many years on the average. Then they die. Then what? This fine body of mine, marvelously made and full of mystery. When it slows down and stops, or gets snuffed out quickly. Then what?

Need I look around for an answer? Is there one sure answer? Yes, there is. Ever so confidently Paul speaks of a "building from God, a house not made with hands, eternal in the heavens." From tent to eternal building. That's the hope of the child of God.

And it is a good hope, backed by the promises of God. How often Jesus spoke of the life to come. How sure He wanted His followers to be of it, and to look forward to it.

This tent of mine, let it remind me that it is not meant for many years. Let me dwell in it remembering always that in Christ Jesus I shall move one day.

\+ +

Saturday, November 10
BRAND NEW

Read Luke 20:34-40

For they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection.

It is not wrong to wonder what things are like in heaven. But it is wrong to put things there that the scriptures do not mention. Clearly, we know that heaven is free of sin, and whatever is free of sin is perfection. It is hard for us to imagine an existence without many of the things that belong to our everyday life. The best thing to keep in mind is that Jesus is there and the saved in heaven are free of all the things of earth.

An old legend involving two monks relates how they made a pact that the first to die and go to heaven would somehow get word to the other. And so it was. But his message was this: "Heaven is not like you thought, nor as I thought, but entirely different."

Pray God that He will make all of us new creatures in Christ so that we shall one day be taken home to eternity where all is forever new.

Gerhard E. Lenski

Washington Comment

INTEGRATION IN THE CAPITAL

The nation's capital, which was expected to be a shining example for others in the matter of integration, is not proving herself to be such at all. For some days now the Davis Committee, representing Congress, has been investigating public school conditions where efforts to integrate have been made. Some 500 witnesses have been interviewed, 53 of them in public hearings. Many facts hitherto kept from the general public have come to light, some indicating progress, others highly disturbing and disconcerting. We list some of the latter: an increase of general disorder in mixed schools, vandalism and destruction of school porperty, lowered morale in the teaching corps, a marked decline in the academic standards of District of Columbia schools.

The tension is intensified by the report that many white children from the families of prominent government officials are now attending either private schools or schools in the sections of the city which still remain white. The charge is being made, perhaps with some justification, that the present ruling on integration has been made for "the other fellow" to carry out and not for the families of Supreme Court judges, Cabinet officers, Senators, and others of prominence and importance.

Viewing these new developments, we incline to repeat some earlier stated conclusions. The Supreme Court has not dealt realistically with this problem in that it has not prepared the way for carrying out its ruling. At the very time when Federal Aid, badly needed, is denied our public school system by our Congress, it becomes unwise to bring this integration problem to its present sharp focus. Now that the problem is acute, both white and Negro must exercise patience and be careful to forego force. The spirit of Christ must enter in, and we who represent that spirit must not fail to give our testimony and render our help. Because the task is hard is no excuse for the Christian's trying to sidestep it.

HELP FOR OUR PUBLIC SCHOOLS

Fine as it is, our public school system has never run smoothly. There have always been serious problems. But at this particular time these problems seem to be intensified, demanding of our people an interest and a support greater than ever.

Integration is but one of these problems. Here are some others equally serious: increased enrollments with inadequate schoolroom facilities—a shortage of capable teachers—lack of funds, state and federal, with which to meet current operational expense. Behind all these, lies the greater problem of public apathy and indifference, the disposition of people generally to turn all such matters over to educators and politicians, meanwhile voicing loud disapproval of anything like bond issues or increased taxes to meet the financial needs involved. In short, the most prosperous nation on the earth, with unlimited funds to spend on liquor, luxuries, cars, implements of destruction, is now having trouble raising sufficient funds to educate its children.

Money, while it is by no means the entire solution to the problem, is highly important. It has been pretty clearly demonstrated that more and better teachers are available for our schools in those states where the monthly pay scale runs from $350 a month up. However, behind the money proble lies that of public attitude. Here t thoughtful Christian can and sho make his best contribution, name that of his intelligent interest and sympathetic concern. Let him offer help and let him encourage others do the same.

PEACE OF MIND THROUGH DRUGS

Out of the welter of many wor nearly 700 experts at a mental heal conference in Washington, D. C. ca up with some thought-provoking fi ings:

(1) There is an increased use drugs by the general public, especia drugs with a tranquilizing effect. It estimated that about 7,000,000 indiv uals are regular drug users, not all them addicts in the sense the term used, but heading in that general rection. In the last twelve months it said that our drug stores sold at le $100,000,000 worth of pills and dru to people seeking relaxation, freedo from tension, and the assurance of good night's sleep.

(2) A more careful evaluation of t effect of these drugs is needed in t interest of finding newer and saf drugs. At this stage, however, there a still greater need for a more scienti basis for their use, lest continued u bring forth permanent ills not yet d cernible.

(3) In the judgment of some perts (not preachers), this new inter in drugs may prove to be "one of t worst evils to befall humanity." one physician, Dr. William Turner New York, declares, the real need is n for drugs that will tranquilize, but some kind of drug that will help m to cope with hardship and to "fig back" with courage and determinatio

We note no reference to religion a help in this problem, although feel sure that many of these expe must recognize its value. We comme —both to pastors who deal with d turbed individuals and to individu who may be tempted to resort to dru —Dr. George Muedeking's recent boo *Emotional Problems and the Bib* Here is the prescription of the Gr Physician: "Thou wilt keep him perfect peace whose mind is staid Thee, because he trusteth in Thee."

PACIFIC LUTHERAN COLLEGE

enry Siegl, assistant conductor and ncertmaster of the Seattle Symphony rchestra, is teaching violin this semes- at Pacific Lutheran College. One of merica's top violinists, he played in e NBC Symphony for nine years and as concertmaster of the New York ty Ballet Orchestra and the Knicker- cker Chamber Players.

Gene Lockhart, star of stage, screen d television, will appear at PLC on ct. 29 as the first number on the rtist Series. Lockhart will give a pro- am of readings, play cuttings, and usic.

Dr. E. C. Knorr, chairman of the partment of Sociology, was a dele- te to the American Lutheran Church nvention in Blue Island, Ill. Oct. 4-11.

Professor Gunnar J. Malmin of the usic Department has just published s fifth book of selections for treble ices. Entitled "Thy Praises Sing," e publication includes two of Mal- n's recent compositions.

ST. OLAF COLLEGE

ne noted Minnesota scientist and edu- tor, Dr. Albert Finholt, was named the National Science Foundation to lp evaluate a system of proposed gh school teacher institutes to bolster interest in math, chemistry, and ology among high school graduates. ne institutes, planned for next sum- er, are tentatively open to secondary hool teachers in any of these subjects. ready, five million dollars has been aside in the Federal budget to spon- these sessions in colleges and uni- rsities throughout the country, Dr. nholt announced.

CONCORDIA COLLEGE

cretary of Commerce Sinclair Weeks, s appointed Dr. Carl L. Bailey, Dean Concordia College, a member of the ademic advisory board of the U. S. aritime Academy. Members of the visory board are selected from edu- ion, industry, and labor for three- ar terms.

The U. S. Maritime Academy is a llegiate level school which trains offi- cers for the merchant marine. It is located at King's Point, Long Island, New York.

Dr. Bailey is beginning his third year as dean of instruction at Concordia, and has been a professor of physics since 1947. His duties as a member of the advisory board involve only spare time and do not interfere with his present assignment at Concordia.

The annual LBI series began Tuesday, October 2, at Concordia College. Speaker for the eight-week series was the Rev. Alvah P. Byers of the Lutheran Bible Institute in Minneapolis.

Pastor Byers conducted a series of talks entitled "Who Is This?" based on the Gospel according to St. Luke. Byers joined the LBI staff in January and is a former ELC parish pastor.

AUGUSTANA COLLEGE

The evening college at Augustana, Sioux Falls, a part of the school's Adult Educational Program, opened its second year on October 16th. Classes meet on Tuesday and Thursday evenings and will continue until February. Classes are open in the following fields: Art, Business Administration, Christianity, Education, Geography, History, Music, Philosophy, Psychology, Natural Science, Speech, and others.

Most of the courses available may be taken for college credit. Some non-credit courses are also open.

Last school year 220 people were enrolled in the evening classes.

J. Earl Lee, chairman of the music department at Augustana College, attended the annual meeting on October 2 of the Commission on Music of the Department of Worship and the Arts of the National Council of Churches of Christ in America, and participated in the work of the Hymnal Committee. Mr. Lee is serving his third year as a member of this commission.

Thor Johnson, conductor of the Cincinnati Symphony Orchestra, is chairman of the Commission on Music, and Luther Nass, Dean of the Yale University School of Music, presides as chairman of the Hymnal Committee. Marvin Halvorson, an Augustana alumnus, is executive director of the Department of Music and the Arts.

LUTHER THEOLOGICAL SEMINARY, ST. PAUL

Foreign students enrolled at Luther Theological Seminary in St. Paul this fall include: Ephraim Amos from Tanganyika; C. A. Chin from Formosa; Kaarlo Hirvilammi from Finland; James Hu from China; Gunnar Lislerud from Norway; Douglas Makhathini from Zululand; Christian Mtetwa from Zululand; Nirmal Minz from India; Asal Simandjuntak from Indonesia; F. H. Sianipar from Indonesia; Martin Tete from India; and S. Ismir from Jerusalem.

ST. OLAF— WALDORF CONNECTIONS

When Waldorf College, Forest City, Iowa, installed a new president early in October, ceremonies ushered into office the fifth administrative chief in the school's history who had strong ties with St. Olaf College.

The incoming president, Pastor Sigvald Fauske, is a 1933 graduate of St. Olaf, who served until recently as college pastor and religion instructor at Concordia College.

The current St. Olaf president, Dr. Clemens Granskou, served as head-administrator at the Forest City school from 1930 to 1932.

Another St. Olaf College president, the late Lars W. Boe, held the same position at Waldorf from 1904 to 1915.

Two other Northfield, Minnesota, residents were Waldorf College presidents for a total of 13 years before affiliating with St. Olaf College. They are Dr. Martin Hegland, professor emeritus of religion, and Carl Helgen, new promotion director for radio station WCAL on campus.

The retiring Waldorf chief administrator, Dr. Sidney A. Rand, was recently named executive director of the Department of Christian Education of The Evangelical Lutheran Church. He had served as president of Waldorf since 1951.

Here and There on the Christian Front

Edited by Raymond M. Ols

CHURCH RELOCATIONS

Twenty-two churches in the industrial city of Dayton, Ohio, have moved to new locations since 1945, the Church Federation of Greater Dayton has reported. Six more are planning to move. Most of them have left the "inner city" —described as an area of "deteriorating housing and shifting population"—for outlying residential areas or the suburbs.

Nearly half moved from the predominantly Negro west side or from the east side area in which Dayton's initial slum clearance and redevelopment is under way. Seven of the 22 churches that have moved sold their old buildings to Negro congregations. Nine others sold to congregations described as "fringe sects of the evangelistic type that pay very little attention to social services." Fire destroyed two of the old buildings. Two others were sold for non-church purposes. Two have not been disposed of.

Dr. Roy D. Miller, who compiled the figures, observed that the pattern of relocation is similar to that which is happening in other cities. He said church relocations are "quite largely a cultural and economic thing—a matter of survival to maintain the same kind of ministry." He termed the relocation of many churches a "serious indictment on the witness of the church." The churches "made little impression on the densely populated, changing areas," he said. He also noted that "every time a church moves it succeeds and grows rapidly in the new location."

RNS Photo

CRUSADE AGAINST TRAFFIC DEATHS—"Drive As Though God Were Sitting Bes You" is the slogan for a month-long crusade against traffic deaths in Greenwich, Co Clergymen and civic leaders are cooperating in the crusade, which is based on the Fi Commandment, "Thou Shalt Not Kill." The campaign's lay leaders are shown w clergymen representing various churches in the community. Seated second left is Sherbu Prescott, chairman of the board of the Greenwich Safety Council, who originated crusade. In outlining the drive, Mr. Prescott suggested that clergymen address a word their congregations at every service "associating your faith with the fifth commandm and the tragic death toll on our highways."

SPIRITUAL IDEALS TO BE TAUGHT IN SCHOOLS

Moral and spiritual ideals will be taught in the New York City public schools. A 20-page statement, unanimously adopted by the Board of Education, climaxed a year-long debate in which more than 70 religious, teacher, parent, and civic groups favored or opposed the statement.

The document does not spell out a specific program for the teaching of moral and spiritual ideals. "The attitudes of the schools and teachers toward religion, religious ideals and practices should be one of friendliness," it states. "The schools should acknowledge the influence of religion and religious ideals upon Western civilization, upon America's social and political institutions and ideals, and upon the development of moral and spiritual values."

The child is taught these values, it adds, "through the example of the teacher, through methods, materials, and activities utilized in instruction and through the content of the various subject areas of the curriculum." It describes the function of the schools as that of supplementing "the training of the home, ever intensifying in the child that love of God, for parents and for home, which is the mark of true character training and the sure guarantee of the country's welfare."

"Formalized religious education and training are not the functions of state-supported schools," it declares, "but are the exclusive responsibility of the hon the church, and the synagogue. It however, the function of the school be conscious of the various motivatic that influence human behavior and utilize these means and devices suitab to support the efforts of the home a church in building good character our children."

SWEDISH CHURCH STARTS ADVERTISING CAMPAIGN

A five-week advertising campaign increase church attendance w launched in Stockholm with large a vertisements in all Stockholm daili Slogan of the drive, sponsored by t Stockholm Diocesan Council of t State Lutheran Church, is "Let Us G to Church." Lutheran Bishop Hel Ljungberg of Stockholm is directi the campaign. It is being handled one of Sweden's largest commercial a vertising agencies.

Funds to finance the drive come o of a special collection made at Luther

rches last Christmas and Advent the purpose of promoting church ndance. Leaflets containing repro- tions of the advertisements will be ributed, on a house to house basis, families in the Stockholm diocese. he campaign is successful in Stock- m it will probably be extended to whole of Sweden.

The campaign was approved at the nnial meeting of the Stockholm cesan Council last spring. Two mmittees were appointed to promote urch atendance—one to organize a ect advertising appeal and the other handle personal visitation.

UTHERN BAPTIST IVASION"

projected Southern Baptist "inva- n" of Minnesota was termed "un- tunate" by Dr. Joseph I. Chapman, cutive secretary of the Minnesota nvention of American Baptist urches. When he was asked how nnesota American Baptists should w the organization of a Southern ptist congregation in Minneapolis and the plans to start others in the state, Dr. Chapman replied:

"My own feeling is that it is unfortunate that Baptists in fellowship together in the Baptist World Alliance should be in the position of 'competitor' in local areas. There is much for them to do in their own territory, and for us in ours, so that it would seem better for them to use their funds to establish work in areas not now reached for Christ and our Baptist witness. . . . However, our basic attitude should be toward them as toward other Baptist groups—may the Lord bless them in the work. We will keep on doing the Lord's work as best we can, and we do not have time for the development of a spirit of ill-will toward them or any other Baptist group."

WORTHY OF NOTE . . .

The Vermont Supreme Court has upheld a ruling barring payment of state tuition aid for students attending private and parochial schools. That ruling, made by the state attorney general, had resulted in cuts of nearly $20,000 from state grants to 96 Vermont communities that do not have high schools and were paying tuition costs for students in non-public institutions. . . . The International Convention of Disciples of Christ has voted to explore the possibility of a merger with the Evangelical and Reformed Church and the Congregational Christian Churches. The latter two groups are scheduled to merge at a joint meeting in Cleveland next June, when a constitution for the new body is to be drafted. It will be called the United Church of Christ and have a membership of more than 2,000,000. . . . Dr. Franklin Clark Fry of New Rochelle, N. Y., has been reelected to his seventh term as president of the United Lutheran Church in America. This election is for a newly authorized six year term with additional and more clearly defined responsibilities. . . . Church building in the Soviet Zone of Germany is at a virtual standstill for lack of funds, Dr. Oskar Soehngen, vice president of the Evangelical Union Church reported at the German Evangelical Congress for Church Construction. He said the eight Evangelical regional Churches in the Soviet Zone will have at their combined disposal next year a maximum of two million East Marks (about $120,000) for church construction and reconstruction purposes. This compares with 76 million West Marks (about $18,000,000) spent last year for the same purpose by the Evangelical Church of the Rhineland (West Germany).

RNS Photo

SLUM AREA RAZED BY CHURCH—This slum area behind Christ Episcopal Church, Washington, D. C., was purchased by members of the congregation and converted into a children's playground. Parishioners paid $7,500 for the plot and five ramshackle alley homes on the site. In their spare time they removed the litter and at virtually no additional cost created the play area. The new playground serves children attending the church's parish school and other youngsters. Christ Church, built in 1803, is the oldest Episcopal house of worship in Washington.

Within the E.L.C.

Dr. O. G. Malmin, editor of "Lutheran Herald," suffered a severe hip fracture Oct. 17. He is at Northwestern Hospital, Minneapolis.

SEATTLE SEAMEN'S CENTER

As we leave the beautiful and inspiring summer days behind us and face with new anticipation and joy the challenge of the months ahead, in service to our Lord and Savior Jesus Christ and His Kingdom, may we humbly bow our heads and hearts as we pray: "Jesus, Master, whom I serve, though so feebly and so ill, strengthen hand and heart and nerve, all Thy bidding to fulfill; open Thou mine eyes to see all the work Thou hast for me."

From Alaska in the far north and from the fishing banks of the Pacific Coast, as well as from the many ships in harbor, seamen and fishermen are returning to Seattle and to the Seattle Seamen's Center where experiences are exchanged, mail is picked up, heads are bowed during morning devotions, problems are talked over, and every now and then coffee and cookies are served by friendly women from our churches.

May we emphasize again and again that there are perhaps few groups of men in any part of the world more lonely, more tempted, more misunderstood, or more ignored than the seamen. The Christian Church has recognized that here is a field of service which has vast possibilities if we only had eyes to see and hearts to share.

Christmas is coming, a blessed season when hearts are more easily touched and reached for God. **Your personal gifts for the many hundreds of seamen reached through our center are always most welcome and deeply appreciated. These gifts are for sons, brothers, and fathers away from home, or men without family ties.**

The faithful prayers and regular support of Christian friends the year round are gratefully received in the Name of Christ to maintain this Christian lighthouse and powerhouse for the men of the sea.

Seattle Seamen's Center
(The Rev.) Harald Siqueland, Supt.
109 Columbia St.
Seattle, Wash.

PERSONS

Mr. Elloyd Hansen has accepted a position as full time director of music and office worker at Medill Church, Chicago, the Rev. Omar G. Otterness, pastor. Mr. Hansen is a graduate of Luther College, Decorah, Iowa. He began his new work Oct. 1.

The Rev. Oliver Everette, pastor of Fir Lawn Church, Sweet Home, Ore., is teaching a course this fall at Luther House, Oregon State College, Corvallis. Subject of his course is, "The Bible As Living Literature," with particular emphasis this fall on the Song of Songs, Job, and the Proverbs.

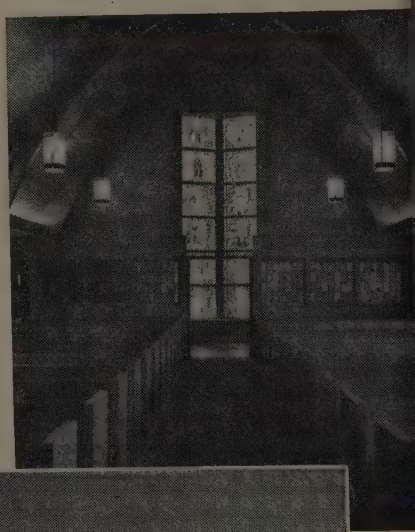
Word has been received of the death of **Mrs. Anna S. Stensen,** Oakland, Calif., on Sept. 23, 1956. Her husband, the Rev. M. C. Stensen, died in 1942. Mrs. Stensen was born Oct. 26, 1872.

Who's Who In This Issue

The Rev. ROLF E. AASENG, who wrote "Who Repealed the Third Commandment?" is pastor at Park Rapids, Minn. Some years ago, following his graduation from Luther Seminary, he was news editor of "Lutheran Herald."

"Here Comes the Bride" was written by one of the most popular of ELC authors. ERLING N. ROLFSRUD, graduate of Concordia, has written several books published by Augsburg Publishing House. His latest is "Happy Acres." His article grew out of his experience as organist at First English Lutheran at Alexandria, Minn.

JIM RYBERG, who speaks up for Minneapolis, is a native of that city. He is a member of The ELC Public Relations staff. For a number of years he was on the News Bureau staff of the National Lutheran Council, and has also done public relations work for the World Council of Churches in Geneva, Switzerland.



MESSIAH CHURCH, PARK RIDGE, ILL., has recently refinanced its Church Extension loan on the church pictured here, thus enabling the Department of Home Missions to use the released funds elsewhere. Organized in May 1954, the congregation has 375 members, with a Sunday school of 250. The church edifice is situated on a three-acre site; property valuation is about $175,000. Pastor is the Rev. Warren C. Weeg.

ARY LUTHERAN CHURCH, Kalispell, na, was dedicated September 16. The larence Solberg, Home Mission execu- erformed the dedication. Dr. O. G. in, editor of "Lutheran Herald," ed the dedication sermon. The local the Rev. W. Leroy Elster, was litur- t Morning Worship, the sermon was ed by the Rev. J. M. Grimsrud, pas- Bethlehem Church, Kalispell, which thering" Calvary. Just a year old, y has a membership of upward of uls.

ss **Marilyn Mathison** was installed e first parish worker of Trinity ch, Jamestown, North Dakota, on 30. Miss Mathison is a graduate ncordia College, Moorhead, Minn. r of Trinity is the Rev. J. A. ngen.

RICTS

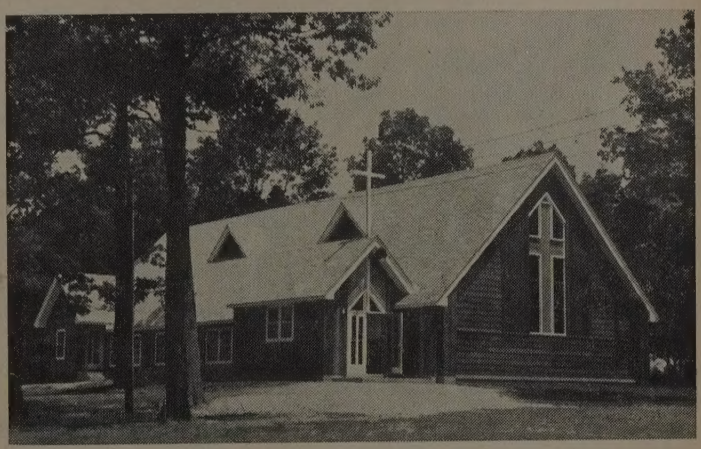
n

u **Claire, Wis.** Lutheran Church ne Good Shepherd, Dr. E. M. ge, pastor, celebrated the first an- sary of its organization on Oct. 10. George Aus spoke at a banquet in Grace Church. Organized Oct. 955, the membership is now 637. congregation hopes to re-finance its from the Home Mission Depart- and begin construction of a sec- unit of its church edifice next g.

lwaukee, Wis. The Tri-State Pas- Conference convened Oct. 29-30 addresses by Dr. Robert M. Mar- Maywood Seminary; Dr. Carl l-Quist, Lutheran World Federa- Geneva, Switzerland; the Rev. ld W. Nelson, Milwaukee; and Rev. Owen Gangstead, Chicago. E. S. Hjortland, Oak Park, Ill., ucted open forums at two of the ons. This pastoral conference is to be the oldest in The Evangelical eran Church.

icago, Ill. The Rev. Fred M. son, pastor of Bethesda Church, s, Iowa, has accepted the call to ne pastor of Nazareth Church. vill begin his new work in January,

u **Claire, Wis.** The Rev. Henry nert, Black Earth, Wis., has ac- d a call to become one of the rs of Grace Church, the Rev. us Gravdal, senior pastor. His special areas of responsibility will include youth work and parish evangelism. Pastor Kleinert expects to begin his new work in the early part of January, 1957. He becomes the fourth pastor on the staff of Grace Church.



BIBLE CAMP CHAPEL DEDICATED—The Lauderdale Bible Camp Association, Elkhorn, Wis., recently dedicated its new chapel at Lutherdale Bible Camp. The Rev. Myron C. Austinson, president of the Eastern District, gave the dedication address and performed the act of dedication. Erected at a cost of $45,000, the chapel seats 280. The camp is owned by 155 congregations. At the time the chapel was dedicated, the Rev. Paul Watson was installed as full time camp director, living on the camp ground.

Janesville, Wis. Members of First Church and other friends assembled Sunday evening, Oct. 7, to honor their pastor, the Rev. M. C. Austinson, and his family. The 25th wedding anniversary of Pastor and Mrs. Austinson was celebrated, and the gathering was also in the nature of a farewell party for the family. Pastor Austinson has now begun his work as president of the Eastern District of the ELC. Speaker for the evening was Dr. O. G. Malmin, editor of **Lutheran Herald.** Dr. Morris Wee spoke on behalf of neighboring pastors. The Rev. Owen Gangstead brought a greeting from Pastor Austinson's former congregation in Chicago. Members of the congregation

also took part. A scroll and a large gift of money were given Pastor Austinson and his family. On Oct. 14 Pastor Austinson was installed as president of the Eastern District, together with his assistant, the Rev. Herbert Hanson. Details in an early issue.

Southern Minnesota

Marshall, Minn. First English Lutheran, the Rev. Merland Johnson, pastor, dedicated a new Sunday school unit and re-dedicated its remodeled church chancel Sept. 30. The Rev. G. B. Odegaard, assistant to the president of the Southern Minnesota District, preached at the festival service and performed the act of dedication. Membership of First English Church is approximately 1,300. There is a Sunday school of about 500.

Rocky Mountain

Cody, Wyoming. Trinity Church, Cody, has received a Cathedral Model Hammond organ, the gift of two of its charter members, Mr. and Mrs. Norman Samuelson. The pastor of the church, the Rev. Ray Mathsen, dedicated the organ at morning worship Oct. 21. Pastor Mathsen has resigned his position as pastor of Trinity and has accepted the pastorate of Our Savior's Church, Oswego, Ore. He will begin his new ministry January 1, 1957. He has been pastor of Trinity for four years.

ANNOUNCEMENTS

Organ Wanted. Home Mission congregation wishes to purchase used electric organ. Write to Mr. Paul H. Monson, chairman, Organ Committee, 1022 Pammel Ct., Ames, Iowa.

For Sale. Cookbook published by Skrefsrud Lutheran Ladies Aid. Price, $1.25. Orders may be sent to Mrs. Joe O. Johnson, R. R. 2, Beresford, S. Dak.

Los Angeles Ct. WMF Nov. 1, Grace Church, Pasadena, Calif.

CHANGE OF ADDRESS OF PASTORS

William E. Baker, 2206 36th Ave., San Francisco, California, 10-5-56

Arland Fiske, Milo, North Dakota, 10-1-56

Walter Gravrock, 215 Ridgeway, Oakland, California, 10-10-56

Orvis M. Hanson, 100 Stockton Street, Princeton, New Jersey, 10-1-56

John M. Johnson, RR No. 1, Maple Plain, Minnesota, 10-2-56

James Kallas, 48 Oaktree Ave., Walkerville, Newcastle-Upon-Tyne 6, England, 10-4-56

H. O. Peterson, Cass Lake, Minnesota, 9-1-56

J. W. Rosholt, Dwight, North Dakota, 10-14-56

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160 or 200 acre farm. 160 acres with good productive land and a good set of buildings. 40 acres additional located next to farm may also be purchased if desired. Located southwest of Kensett, Iowa. 485-1A

14 acres in Floyd, Iowa. Fair improvements. Close to school. 485-2A

20 acres near Mona, Iowa. Good improvements. ⅛ mile from Lutheran church. Mail route and school bus by door. 485-3A

40 acres for sale located near Northwood, Iowa. All tillable. Mail route and school bus by door. Can be had on contract. 485-4A

70 acre farm located near Northwood, Iowa for sale. Excellent improvements, water system. Mail route and school bus by door. 485-5A

86 acre farm for sale located near Northwood, Iowa. ½ tillable. Mail route and school bus by door. 485-6A

107 acre farm located near Northwood, Iowa. All tillable. Can be had on reasonable contract with small down payment. ¾ mile from Lutheran church. School bus by door. 485-7A

120 acre farm located near Kensett, Iowa. All tillable, excellent improvements. Two miles from Lutheran church. School bus and mail route by door. 485-8A

120 acre farm located near Grafton, Iowa. All tillable, improvements outstanding. One mile from Lutheran church. 485-9A

160 acre farm located near Northwood, Iowa. Excellent improvements, water s
school bus by door. 48

200 acre farm practically all tillab
cated near Kensett, Iowa. Good im
ments and water system. 48

316 acre livestock farm located near
wood, Ia. Good improvements, wate
tem. 200 acres tillable. Mail route and
bus by door. 48

350 acre dairy farm located nor
Cresco, Ia. Large set of buildings. ½ t
½ wooded area. Mail route and scho
by door. 48

80 acres in S. W. Minn., near Ma
Only 1 mi. from very active ELC c
Good loam soil with 71 acres in crop. 6
house, granary, corn crib, hip-roof barn
house and garage. Good soft water
Early possession if desired. Price: $15,
48

160 acres in Grand Forks, Co., N.
14 mi. to city, 10 mi. to jet air base,
to ELC church. 100 acres of crop
balance in meadow. No improvements.
$3,500. 48

Homes

2 story, 4 bedroom house in North
Ia. Excellent condition. 48

2 story house with double garag
Northwood, Ia. Good condition. 48

4 unit apartment house in North
Ia. All apartments occupied and can be
chased on very reasonable terms. 48

2 bedroom house in Forest City, Ia.,
garage. Recently redecorated. Extra lot
can be sold. 48

New bungalow type, 2 bedroom hou
Northwood, Ia. 48

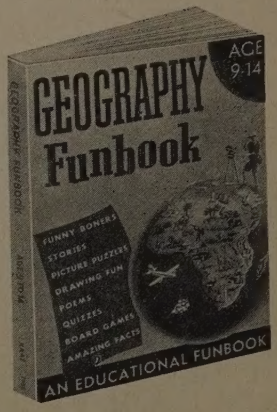
Completely remodeled 4 bedroom hor
Northwood, Ia. New double garage.
48

Businesses

Small restaurant in Northwood, Ia.
standing business. 48

Large building suitable for furniture
on main street in Northwood, Ia. 48

Cafe with fixtures; 6 room apartmer
2nd floor. Located in busy town of 9
S. W. Minn. Predominantly Lutheran
munity. ELC church and modern ho
with good doctors. Reasonable price
terms. 48



GEOGRAPHY FUNBOOK

For Ages 9-14

Wonderful fun at home for the child! Am
Facts . . . Stories . . . Picture Puzzles . . . C
words . . . Jokes . . . Quizzes . . . Things-To-Do
Funny Boners. The entire family can have fun
the young son or daughter with this educa
funbook. It's guaranteed to perk up the c
interest in his school-time geography too! 124
es, hard bound.

$1.50
Code 31-8890

Augsburg Publishing House, Minneapolis 15, Minnes

fee shop—in tourist-farm area of lake in cent. Minn. Fully equipped and good business. Want active, church-couple willing to work. Price: $10,000 ing real estate; some down payment balance on contract. 485-25C

FOR RENT

ely front room in private home, for a May have use of garage. Located 3 from bus line between Nicollet and d 1 block from Lake Street. 485-26B

WANTED TO RENT

acre farm or more, full line of ma-y, on half. 485-27A

POSITIONS WANTED

man desires to care for an elderly man, n, or couple, or one who is sick. Must Minneapolis. 485-28D

low desires job on dishwashing ma- or as housekeeper for a widower or or. Will be willing to leave Mpls. to ewhere. 485-29D

HELP WANTED

k, woman in good health, age 35 to live with Christian family in home in 2 blocks from Luth. Church. 485-30F

usekeeper, for family of five; parents work; to live with family in room of wn. Will have regular day off and will owed to attend church functions. Mod-ome in Skagit Valley, in N. W. Wash. 485-31F

dical doctor wants Christian partner for ractice in small, growing ctiy of about Located along Puget Sound, north of e, Wash. New medical offices just d. Strong Lutheran community. 485-32G

ctor needed in a western Minn. town of 700 pop. Situated in prosperous farm-rea in the heart of Minn. lake coun-Good schools, 3 Protestant churches; unity library; 2 new hospitals within inutes driving distance on good paved Area includes some 6,000 people. 485-33G

Loving Remembrance

Memorial Wreaths—ELC

Correction of August 6, 1956
son, Edward O., Rosholt, So. Dak., $15.

Omission of September 17-21, 1956
rson, Signe, Amboy, Minn., $2.

From September 24 through 28, 1956
son, Mrs. Albert, Barrett, Minn. $6.
son, Baby Mark, Strum, Wis., $2.
son, Mrs. S. A., Pelican Rapids, Minn., $15.
Oliver, Spring Grove, Minn., $1.
, Miss Gertie, Kensett, Iowa, $4.
rg, Nils, Baltic, So. Dak., $25.
Denora, Kindred, No. Dak., $5.
, Mrs. Otto, Mahnomen, Minn., $2.
, Emil, Mission Hill, So. Dak., $18.
n, Frank, Wilmot, So. Dak., $36.
Eric, Eagle Grove, Iowa, $4.
Severt, Austin, Minn., $5.
en, Emil, Clarion, Iowa, $7.
, Mrs. Andrew, Astoria, So. Dak., $5.
d, Curtiss, Kensett, Iowa, $13.
n, Stephen, Austin, Minn., $2.50
n, Ira, Kensett, Iowa, $90.
n, Knute, Ossian, Iowa, $21.
os, Ole, Hartland, Minn., $1.
Mrs. Iver, Mabel, Minn., $17.
Carl O., Newcastle, Nebr., $16.
ahl, Chris., Clarion, Iowa, $33.
Peter, Spring Grove, Minn., $2.
d, Mina, Albion, Nebr., $58.
r, Mr. and Mrs. Ole G., Grafton, No. Dak.,

Halvorson, Mrs. Nels, Larimore, No. Dak., $5.
Hanson, Mrs. Eric, Wahpeton, No. Dak., $12.
Hanson, Mr. and Mrs. L. E., Webster City, Iowa, $30.
Hauge, Bella, Winger, Minn., $10.
Hauge, Ole, Austin, Minn., $3.
Heggestad, Ole, Tioga, No. Dak., $5.
Herried, Arnold, Readstown, Wis., $5.
Herum, Mrs. Ronald, Wallingford, Iowa, $26.
Hoff, Henry, Moorhead, Minn., $1.
Holte, Larry, Larson, No. Dak., $13.
Hommedahl, Everett, Dennison, Minn., $27.
Hoyem, Peter, Duluth, Minn., $5.
Hukker, Mrs. S. O., Winger, Minn., $22.66
Iverson, Nord, Moorhead, Minn., $8.
Johnson, Mrs. A., Mahnomen, Minn., $3.
Johnson, Mrs. Lee, Johnson, William, Larson, Gunnar, Peterson, Linda, Satre, Hans, Van Horn, Mrs. Marinda, Bricelyn, Minn., $201.50.
Kaarhus, Marta Serena, Eugene, Ore., $5.
Kinde, John, Wahpeton, No. Dak., $5.
Kirkvold, Moan, Hendricks, Minn., $2.
Kittleson, Henry, Hoople, No. Dak., $30.
Knutson, Julius, Luverne, No. Dak., $5.
Landsenn, Merle, Christine, No. Dak., $2.
Larson, Mrs. L. M., Radcliffe, Iowa, $14.
Leines, Vernon, Winger, Minn., $11.
Lillegard, I. E., Wahpeton, No. Dak., $6.
Luksik, Joseph, Austin, Minn., $5.
Malingen, Alfred, Rothsay, Minn., $5.
Miller, Albert, Hudson, So. Dak., $5.
Miller, Bert, Sandwick, Ill., $18.25
Moen, Mrs. Clarence, Boyd, Minn., $14.
Molm, Mrs. Sophia, Austin, Minn., $90.
Mortenson, Mrs. Oliver, De Graff, Minn., $35.
Nevdal, Agatha, Bergen, Norway, $2.
Northcott, Daniel, Zumbrota, Minn., $21.
Nuffer, F. C., Hills, Minn., $8.
Olsen, Mrs. Matt, Kensett, Iowa, $25.
Olson, Ed., Spring Grove, Minn., $15.
Olson, Miss Regna, Hanska, Minn., $5.
Omoth, Martin, Spring Grove, Minn., $7.
Pederson, Neiland, Mahnomen, Minn., $2.
Peterson, Mrs. Olaf, Spring Grove, Minn., $8.
Peterson, Ole, Thief River Falls, Minn., $5.
Quarnstorm, John, Hudson, So. Dak., $9.
Ramsey, Gerhard, Rushford, Minn., $37.50
Rasmussen, Mrs. Anne, Luverne, No. Dak., $5.
Rasmussen, Sam, Kensett, Iowa, $8.
Rastad, Mrs. Marie, Spring Grove, Minn., $9.
Ree, Mrs. Randy, Kloten, No. Dak., $14.
Remmie, S., Mahnomen, Minn., $5.
Risli, Mrs. Gurine, Beach, No. Dak., $3.
Risvold, Mrs. Helen, New Effington, So. Dak., $7.
Sevatson, Carl, Wallingford, Iowa, $9.
Skamfer, Mike, Austin, Minn., $64.75
Sletta, Mrs. John, Madelia, Minn., $87.50
Smemoe, Albert, Baltic, So. Dak., $2.
Sorenson, Mrs. Jens, Correll, Minn., $10.
Sorvig, Peter, Winger, Minn., $18.
Stenerson, Alex, Paynesville, Minn., $3.
Strand, Mary, Albion, Nebr., $29.
Stueland, Mrs. Abraham, Estherville, Iowa, $6.
Sveen, Mrs. Iver, Whalan, Minn., $48.50
Thompson, Andrew, Rushford, Minn., $46.
Thorsrud, Amos B., Black Earth, Wis., $100.
Tisthammer, A. O., Albion, Nebr., $139.
Torkelson, Mrs. Stella, Sioux Rapids, Iowa, $2.50
Wells, Leslie, Beulah, No. Dak., $10.
Westwick, Martin, Ossian, Iowa, $33.
Wick, Mrs. Iver, Henning, Minn., $9.
Zimmerman, James, Barrett, Minn., $2.

Outdoor CHRISTMAS DISPLAY

Full color Nativity Scene on WEATHER-TEX, the miracle material for outdoor display. Lithographed with waterproof inks, the figures give a beautiful display at a remarkably low price. The standing figures are 48 inches high, and may be used year after year. All necessary materials for mounting are included. The "Starter Set" may be used alone, adding additional figures later on.

Suggestions for constructing a simple background are supplied with each set.

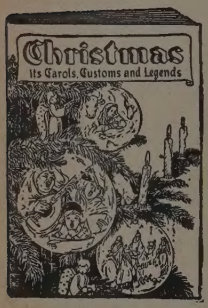
No. 10-1. "Starter Set," Mary, Joseph, Christ Child. Shipping wt. 10 lbs. **$12.95**
No. 10-2. Eight piece set: Angel, 3 shepherds, 3 sheep, ox, donkey. Shipping wt. 21 lbs. **37.95**
No. 10-7. 3 Wise Men and Camel. Shipping wt. 24 lbs. **29.95**
No. 10-6. Camel only. Shipping wt. 10 lbs. **12.95**
No. 10-5. COMPLETE NATIVITY SCENE (background not included). Shipping wt. 52 lbs. **79.95**
No. 10-4. COMPLETE NATIVITY SCENE WITHOUT CAMEL (background not included). Shipping wt. 42 lbs. **69.95**

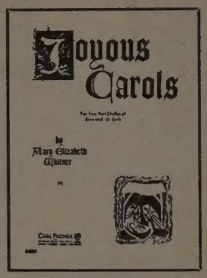
F.O.B. Port Washington, Wis.

Augsburg Publishing House, Minneapolis 15, Minnesota

A JUL 57
LIBRARY
PACIFIC LUTH THEO SEM
2770 MARIN AVE
BERKELEY 8 CALIF

PLAN NOW *for a* MUSICAL CHRISTMAS SEASON





for your family at home—

for your organizational programs—

For Singing Groups

JOYOUS CAROLS By Mary Elizabeth Whitner

16 easy carol arrangements for two-part chorus of boys and/or girls, with suggestions for use with C, B-flat, and Bass Clef instruments. **75c**

THY PRAISES SING By Gunnar J. Malmin

How Far Is It to Bethlehem; O Come, O Come, Emmanuel; and The Morning Star are included in this new collection of 17 easy three-part treble anthems for all seasons and occasions. Optional accompaniments. **80c**

CHRISTMAS, ITS CAROLS, CUSTOMS AND LEGENDS By Ruth Heller

Over 75 carols arranged for unison or 4-part singing, with notes on the Christmas traditions of the lands from which the carols come. **60c**

Vocal Solos

HOLY CHILD (Luther's Cradle Hymn). High, med., low. **75c**

THE LITTLE ROAD TO BETHLEHEM, Michael Head. High, low. **60c**

THE BIRTHDAY OF A KING, Neidlinger. High, med., low. **40c**

SWEET LITTLE JESUS BOY, MacGimsey. Med., low. **60c**

COME TO THE STABLE WITH JESUS, O'Hara. High, med., low. **60c**

AND THERE WERE SHEPHERDS ABIDING IN THE FIELD, La Forge. High, low. **60c**

Piano-Organ Duets

IN EXCELSIS DEO, Ellis. Easy. 2 copies needed. . **55c ea.**

O HOLY NIGHT! Adam-Orem. Easy. 1 copy needed. **75c**

Instrumental Solos

CHRISTMAS MUSIC FOR EVERYONE

21 carols, easy arrangements for cornet, clarinet, violin, tr trombone, alto saxophone, tenor saxophone, cello, flute, ba or piano solo. One copy includes all instrumental solos, accompaniment, and words for singing.

For the Pianist

YULETIDE MELODIES MEDLEY, Ryder

O Sanctissima; Hark, the Herald Angels Sing; Adeste Fidele O Christmas Tree. Grade 3. . . . . .

GESU BAMBINO, Yon. No. 5235, Grade 2-3. . . .

GESU BAMBINO, Yon. No. 5236, Grade 4. . . . . .

O HOLY NIGHT, Adam-Peery. Grade 3. . . . . .

CHRISTMAS DUETS FOR PIANO, Stickles

Away in the Manger; The First Noel; God Rest Ye Merry, Gentlemen; Hark, the Herald Angels Sing; It Came Upon the Midnight Clear; Joy to the World; O Come, All Ye Faithful; O Little Town of Bethlehem; Silent Night; Star of the East; We Three Kings. Grade 3. . . . . .

For the Organist

ORGAN VOLUNTARIES FROM HANDEL'S MESSIAH, Asman

Easy arrangements with registration for all models Baldwin Organ. . . . . .

ALL-TIME FAVORITES FOR CHRISTMAS, Stickl

18 easy carol arrangements for the Hammond Spinet Organ.

WELCOME TO CHRISTMAS, Thomas

Five well-known carols in easy arrangements for all types of Hammond Organ.

ORGAN COMPOSITIONS VOLUME 2 Christiansen-Cassler

12 organ transcriptions for Christmas and General use, including Lullaby on Christmas Eve; Christmas Symbol; Today There Is Ringing; All My Heart. Medium grade, for Pipe or Hammond Organ.

WRITE FOR COMPLETE LISTING OF CHRISTMAS CHORAL UUSIC

AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESO